

130  
*The Peace of Jerusalem.*

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A 16  
**SERMON**

Preach'd before the  
**RIGHT HONOURABLE**  
THE

**Lord Mayor**

AND  
**A L D E R M E N**  
OF THE

**City of LONDON.**

**At S Paul's Cathedral, July 31. 1698.**

By **R. WYKES** Chaplain to the Right Honourable  
**JOHN** Lord Cartaret, and Lecturer of St. Mildred  
Poultry, London.

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RIGHT HONOURABLE

Sir Humphrey Edwards

of the County of London

City of London

And the Wardens

The Court of Aldermen

Mr Lord Mayor

His Grace the Duke of Devonshire

the Duke of Devonshire

the Duke of Devonshire

the Duke of Devonshire

the Duke of Devonshire

the Duke of Devonshire

TO THE  
RIGHT HONOURABLE  
Sir *Humphrey Edwin*,  
LORD MAYOR  
OF THE  
City of LONDON,  
And the Worshipful  
The Court of Aldermen.

My Lord!

**T**HIS Discourse that consists of Hints more than continued Arguments, might perhaps relish tolerably from the Pulpit, when it will scarce bear a reading from the Press. However, having your Lordships Command for the Publication of it, as  
it

## The Epistle Dedicatory.

*it was none of my Duty to dispute that, so whom of right does it belong to; but to your Lordship and your Brethren, who were pleased to joyn their Commands with yours.*

*The Peace of Jerusalem is the important Subject; and what way so proper to secure that, and prevent the Nations Ruin, as Prayer to the Almighty, who alone can preserve us, Union in his Worship, the better to prevail with him, and such a Spirit running thro' the whole Body Politick, as actuates the Prayer and promotes the Union.*

*My Lord!*

*It is Matter of Joy to all good Men to find Persons of your Authority and Example entirely of these Sentiments. 'Tis a promising Presage of Good to the City, and of Welfare*



## The Epistle Dedicatory.

to our Country, when the Chief Rulers themselves do at once pray for the Peace of Jerusalem, and without regard to any Party, wish all may prosper that love it, when they scorn to be so far misguided, as to act the Business of a Faction, or suffer any private Interests to mislead their Affections from the Common Good, when in a word, they wish for and endeavour an Universal Union in Religion, and in the mean time act as if there were one. For as this shews the Publick Spirit in all the parts of it, so where this governs in the Magistrates, even tho' the Nation be ripe for Vengeance, yet for their sakes Heaven it self shall with-hold the Stroak, and shower down Blessings on the Publick.

That our Destruction may be averted,  
and Peace be still in our Jerusalem,  
the

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## The Epistle Dedicatory.

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*the Almighty continue a Succession of  
such Magistrates in that Chair which  
your Lordship so honourably fills. This  
is the most Affectionate Prayer of,*

**My Lord!**

**Your Lordships most**

**obliged and**

**very humble Servant,**

**R. W Y K E S.**

# The Peace of Jerusalem.

PSALM cxxii. 6.

*Pray for the Peace of Jerusalem :  
they shall prosper that love thee.*

**S**o amiable a thing is Peace, and so much the delight of Mankind, that whether we be considered as Sociable Creatures, or as Christians, it must be acknowledg'd, our very first Wish and Desire, and that which we may be allow'd to be very cordial and sincere in, if in any thing.

'Tis the Gift of Heaven, and the Joy and Preservation of the Earth, Societies and Religion, all owe their Being and Well-being to it; for without Peace Societies would disband and fly asunder, and where such a dis-union is, farewell to \* Religion.

The Question then here is, not whether we must pray, or whether we must pray for Peace or not, but why we must pray for the Peace of Jerusalem? And this will introduce two other Quarries of equal importance, Whom of us does it belong to, to pray for the Peace of Jerusalem? And then how it is we must pray for the Peace of Jerusalem? All this seems imply'd in this Exhortation of the Royal Psalmist, *Pray for the Peace of Jerusalem.*

B

The

\* I mean  
to the Pu-  
lick Pros-  
perity of it  
a City  
Kingdom

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The Motives to this purpose follow , they shall prosper that do this,

I. Here, in this World.

II. Hereafter, in a better.

I. To begin with the first Quæry , Why we are to pray for the Peace of *Jerusalem*.

This very *Psalms* gives us two Reasons upon this Account.

1. Because in *Jerusalem* was the Temple of the God of *Israel* : where not only the Inhabitants worship'd daily, but all the Men of *Israel* from all parts of the Land were to assemble Thrice in the Year to worship the Lord : for so we read *Deut.* 16, 16, 17. *Three times in the year shall all thy Males appear before the Lord thy God, in the place which he shall chuse ; in the Feast of unleavened Bread , in the Feast of Weeks, and in the Feast of Tabernacles : And they shall not appear before the Lord empty. Every Man shall give as he is able, according to the Blessing of the Lord thy God, which he hath given thee. Jerusalem is built as a City that is at Unity in it self :* (Verses 3, 4. of this *Psalms* ) *Whither the Tribes go up, the Tribes of the Lord, unto the Testimony of Israel, to give thanks unto the Name of the Lord. Pray ye therefore for the Peace of Jerusalem.*

2. Because in *Jerusalem* was the Civil Judicature erected. There the Archives of the Kingdom were deposited ; there the Rights of the People were resolved ; there their Liberties and Properties were maintained ; and thither they had recourse upon all Emergencies , where their Monarch on his Throne,

Throne, with his Parliament about him, enacted Laws for the Security of the whole; and the several Courts of Judicature explain'd them to 'em, for their good. There are set Thrones of Judgment: *The Thrones of the House of David*, v. 5. *Pray ye therefore for the Peace of Jerusalem.* These were the two Reasons why holy *David* so earnestly exhorted his People to pray for the Peace of that great Metropolis.

There God's Worship was kept up in its Primitive Purity; there resided *David* himself, a *Man after God's own heart*, whom the People made their Court to, and were preserv'd according to Law, in all their Rights, both Sacred and Civil. This was *Jerusalem*, where all *Israel* were obliged to *Worship the Lord in his Beauty of Holiness*; and where alone they cou'd have redress for their Civil Grievances. Well might a Place of this vast Importance, be deem'd as a Subject worthy of their heartiest Prayers, and most solemn Entreaties to Heaven!

*Peace be within thy Walls, and Plenteousness within thy Palaces: For my Brethren and Companions sakes, I will now say, Peace be within thee. Because of the House of the Lord our God, I will seek thy good:* are holy *David's* own words, Raptures all, Elegancies which alone so Noble a Subject cou'd Inspire! He first prays himself for the Peace of *Jerusalem*, then Exhorts others to joyn with him: and then, as knowing without Endeavours Prayers avail not, he closes the Scene with Resolutions worthy of him. *For my Brethren and*

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*Companions sake, I will now say, Peace be within thee. Because of the House of the Lord our God, I will seek to do thee good.*

What a pleasing hint is here to change the Scene, and imagine this of ours the *Jerusalem* in the Text. In all Points, both of a Civil and Religious Nature, it is the same, nay, far more excellent; that being under *Moses*, this under *Christ*. One thing indeed alters it to appearance, the Obligation to Worship at *Jerusalem* thrice in the Year for all the Men of the Land, there being no such thing under the Gospel enjoyed here now. But if this was an Excellency, as it was only Typical and Peculiar; so when we view this of ours, as the Grand Empory of the World, the Common Mart of both *Indies*, and the Wonder and Astonishment of all Nations, the two former Characters *Jerusalem* of old being in a great measure short of, tho' of the latter it was not, as being great amongst the Nations, and Princess

of



of this Metropolis, as well as it became King David to exhort his People to pray for the Peace of *Jerusalem*.

II. And this Directs to the Second Enquiry, and that is, Whom of us does it belong to, to pray for the Peace of *Jerusalem*?

I. To be sure, the Ministers of God's Word are to do it in the first place. They are set apart for that purpose, and the Wisdom of the Nation has appointed them their Maintenance, that they may do it with the less distraction and greater chearfulness. They are the Mouths of the People to God, and their constant Business is in the Prophet *Joel's* phrase, to stand *betwixt the Porch and the Altar*, and cry out, *Spare thy People, Good Lord, Spare them, and give not thy Heritage to Confusion*, Joel 2.17. Therefore have all Ages and all Nations look'd upon them as the most venerable, so the most useful Body of Men, as being the chief Instruments under God to keep up a sense of Religion in the Minds of the People, without which neither Cities nor Kingdoms wou'd long subsist, either in Being or Well-being. A Truth which their very Adversaries, the Atheists themselves, do tacitly acknowledge, when they Brand Religion with the Title of *Priest-craft*, and call it no other than *Court-Policy*, a *State-Engine* to awe Mankind into Obedience. For what is this but to proclaim to the World, there is this good at least deriv'd from Religion, that it keeps Societies from

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from rushing into Confusion ; and that therefore it behoves such Bodies of Men to continue the Preachers of it as Part of them , as being the fittest Persons to instil and inculcate the Principles of good Government into them. If then there was no such thing as God , and an After-World , mere Reason of State wou'd yet induce the Governours to do this : And when the Ministers of God's Word are thus convinc'd, and likewise see clearly into the other World , how must they cry out with the holy Apostle, *Wo unto us if we do not preach* Cor. 9. *the Gospel* \* ; and consequently conclude themselves more immediately concern'd to pray unto God with a Zeal that becomes their Function, That he wou'd bless *Jernsalem* with Peace, and continue it evermore.

2. The next in order , and such as it particularly behoves to joyn in Prayer for the Peace of our *Jernsalem* , are the Magistrates , and those that bear Office in this great Body.

They are the most eminent part of it , and make the brightest Figure , both for Wealth and Grandeur ; into their Hands the Happinefs of the whole is in a manner devolved , and as they smile or frown , so the whole unites or weakens. If we view them in their private Capacity , they wou'd be in all likelyhood the greatest Winners or the greatest Losers : If we view them in their Publick , we shall find that as Honour and Conscience command them to discharge

charge their Places worthily; so the higher their Stations are, the greater Glory or the greater Dishonour must pursue them. As much Gods therefore as Magistrates are, for so the Scripture graces them with that Reverend \* Title; and no doubt, but Persons of their Wisdom and Conduct, will consider the importance of it: As much Gods, I say, as Magistrates are, they can't think it certainly below them to vail their *Fasces* to the God of Gods, and Lord of Lords, and beg of him, who is God above all, when they are but Men after all, to bless them in their Stations, to prosper the Society under their Government, and make them a Blessing, not a Curse to it, to give Peace in their days, and send Prosperity on *Jerusalem*. They may imagine it their Province to consult for the Publick, not to pray for it; let them do that whose peculiar Business it is; But, with submission, as much as it is the Ministers Duty to pray for the Publick Safety, 'tis theirs doubtless to joyn with them in it: for if ever a time happens when *Noah, Job, and Daniel shall deliver their own Souls only by their Righteousness* †, it must be then when Greatness is eclips'd by Infidelity, and Men of Renown grow too big to stoop to the Almighty.

\*Exod. 22.  
8. Thou  
shalt not  
revile the  
Gods; i.  
Magi-  
strates.

†Ezek. 14. 20.

3. The Men of Trade and Commerce are the Persons, in the third place, who are to pray for the Peace of our *Jerusalem*.

They

They are free Denisons of the City, Members of it, and reap mighty Advantages by being so. As to their particular Interest, that depends mostly on Fortune, and whom should they have recourse to but to the Almighty, who commands the Winds, and the Sea, and they obey him, but to God, whose Providence superintends and governs the World, that his Providence, which is their Inheritance \*, might turn all things to their good, and crown them with Success. And as they stand in Relation to the Publick, when they remember that it's Peace alone that's the Parent of Riches, without which the Society it self would be but in a tottering Condition; Men of their Employment, who are as it were the Nursery of Magistrates, must make it their Business to pray to the Almighty, by whom Societies are kept in being, that he would bless our *Jerusalem* with Peace and Prosperity. Iadeed, there is one thing that may cool their Fervour, and that's a Supposal, Their being taken up so much in the World, may excuse them from that abstracted Business of Prayer. But do they really believe, without Prayer to God, they can have no right to, nor hopes of the Blessings of Providence? Do they imagine it possible likewise to engage in the World, and not make shipwrack of a good Conscience? Do they suppose it practicable also for the Merchant on the *Change*, the Tradesman in the Shop, and the Sailer in his Ship, to serve the Lord? If they are convinc'd of these great Truths, this one thing to

be

Providen-  
a Divina  
lareditas  
mea.  
h Ger-  
u.

be sure they have to do, the stronger they find this Temptation to work on them, the more Fervent and Devout to be in Prayer, whilst they are engaged at it.

4. The labouring and lower sort of People, they are also to pray for the Peace of our *Jerusalem*. And what a glorious sight would that be to behold the *οἱ πολλοί*, the Multitude, who have hitherto been so famous for Barbarity and Wickedness, universally influenced with a Spirit of Religion, and the Fear of God? Some may be apt to fantasie it better for such to fish in troubled Waters, because they cannot be well lower than they are; but as this is contrary, both to Natural and Revealed Religion, so let them try it, when they will, they will ever find more true Comfort, and generally more Advantage in Times of Peace, than they possibly can in Times of Publick Tumult and Disorder. And tho' this were not so, yet when they remember they have a God to serve, and Souls to save, and that they *must needs be subject, not only for Wrath but for Conscience sake* \*. How must this fix them into a Peace-  
Rom. 13

C

And



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And thus I have shewn that all sorts and degrees of Men amongst us, ought to pray for the Peace of *Jerusalem*, that all the Inhabitants of this great Metropolis ought to pray for the Peace and Prosperity of it.

III. I come to the Third Enquiry, How we must pray for the Peace of *Jerusalem*. We must pray first with Sincere Hearts, and then with United.

Kings 18.

21.

Matth. 6. 24.

1. With Sincere Hearts. Our Prayers must flow from our very Souls, entirely devoid of all Carnality and Hypocrisie. No Strife, Faction, or Sedition must be entertain'd in our Hearts when we pray; no halting betwixt God and *Baal*\*; no serving God and *Mammon*† at the same time, when we are solemnising God's Worship. We must first look upon God as the Publick Parent and Benefactor of the World, and then consider this Metropolis of ours as a Community of Men that can only be rewarded or punish'd in this World, as it is a Community; and the Inference will be, with sincere and earnest Minds to address the Publick Parent of the World, That he wou'd be pleas'd to continue to the Publick the Blessing of Peace. This must be the Inference where such Considerations take place; our Tongues and our Hearts will go together, and God will hear us, and *Jerusalem* shall prosper.

2. And



2. And then in the next place, we shall pray unto God as with Sincere, so with United Hearts. For wherever these Principles are imbibed, That God is the Publick Benefactor of the World, and that Societies, as such, can only be rewarded in this Life, they must naturally prompt all that are concern'd, to combine in their Prayers, as one Man, that God, who is one God, may be prevail'd on to give them his Blessing : For united Prayer God loves, when divided he disregards. And whatever several ways of Worship Men may take to serve him, in this case sure we may be allowed to be of one Heart, when the Peace of our *Jerusalem* is become the important Petition. And oh that we could all of us unite and combine, as in this one thing, so in the Publick Worship of God ! that being the most likely way to engage God on our side, when we are at Unity in his Service. We are Brethren all, and shall we fall out \* ? We are \* Gen. 45. Christians, and will we offer to tear and rend the seamless Coat of our blessed Master ? the very Infidel Souldiers shew'd a greater respect, for they cast Lots for it whose it shou'd be †, † Matt. 27. which was better of the two sure. And what Advances ought we to make for an Universal Union in Religion ? How ought we to yield to one another in the Spirit of Meekness and Love, and do all that in us lyes, that *Jerusalem* may be as the Subject of our Prayers, so the Church the only Place to offer them up in ? And oh that Minister and People, the

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Magistrate and Subject, wou'd lay this to heart, so as to reduce it, if possible, into Practice!

But this cannot be, some will urge, that being no more possible to establish one uniform way of Worship amongst us, then it is to have all of us of the like Face, or the like Stature. But is this absolutely true, when Christ and his Apostles do all along speak of one only Church, whereof Christ Jesus is the Head? However, grant that it were so, this shou'd only teach us to lay aside our Feuds and Animosities, to Love as Brethren notwithstanding, and if we can't do all that we wou'd, to follow St Paul's Advice, *wherunto we have attained, to mind the same thing*, Phil. 3. 16. We are of different Judgments and different Perswasions, but that must be no Bottom for the Estrangement of our Affections one from another. *Wherunto we have attained, we must mind the same thing*, and when the Publick Peace becomes equally the Interest of all Parties, well may we all of us be allowed, in this one thing at least, to offer up our Prayers with united Hearts.

Let us see now the Motives to this purpose, and they are as great as the Heart of Man can desire or imagine, Personal Prosperity here, and Personal Prosperity hereafter.

Oh *Pray for the Peace of Jerusalem, they shall prosper that do this!* Prosper

1. Here. The Ministers of God's Word shall live of the Gospel, to the Joy of their own Souls, without the Envy of their Neighbours,  
the

the Magistrates shall Rule with Honour, the Trader shall flourish with Wealth, and the Labouring Soul subsist with Comfort and Content. All the marks of Joy and Love, of Honour and Wealth, of Ease and Comfort, shall appear on every Brow, and in every Street; and all this as the just Effect of their Sincere and United Devotions. And is not all this Motive big enough to engage us to this end?

2. But that in the second place is nothing in comparison to what *The hereafter* affords. The Pious Minister, the Consciencious Magistrate, the Faithful Trader, and the Diligent Servant shall find in the other World, Joy without mixture, Honour without Tarnish, Wealth immarcescible, and Comfort unspeakable; such Joy, such Honour, such Wealth, such Comfort, as varies not like the things of the present Life, but endures and encreases to all Eternity. This is the Reward, this the Happiness of such blessed Souls in that other and better World. They prayed for the Peace of *Jerusalem* here, and they enter the *Jerusalem* above, there to Enjoy and Praise God for ever and ever.

But then before they arrive at that glorious State, they must in this World Love as well as Pray, *Pray for the Peace of Jerusalem;* but if they would prosper, they must Love *Jerusalem* also, *Pray for the Peace of Jerusalem: they shall prosper that love thee.* They must shew their Love,

First, By preferring the Publick Good before their own Private Interest.

Secondly, By esteeming it an indispenfable part of Duty to lay aside their particular Humours when the Publick calls on them, and not stand idle when they see either the Publick Worship of God in danger, or their Country on the Precipice of Ruin and Destruction, whether that be by Foreign or Domestick Contrivance.

That thing call'd *Self* sticks so close to us, that the very best seem to be carried away with it, and seem to believe themselves in the right of it also; and wou'd to God we did all of us so far consult the Publick but as it really tended to our own private Interest! But is it possible for Men, who are *Zōa no-  
dīnē*\*, born sociable Creatures, who know and confess they were made not for themselves alone†, but for the good of Society also; is it possible for Souls of this God-like make to Postpone the Publick, when it enters with their own private Interest? 'Tis true, the Temptation is considerable, but what then? 'Tis nothing sure when the Publick Safety lyes in the Balance against it. The very Heathens have chose to Sacrifice their Lives for the Preservation of their Country\*, and shall not we Christians do as much as they? at least, part with a little poultry Advantage for the Publick Good? The very Essence of a Christian is Love; and why else do we pray for the Publick Peace,

*Ed. Arift.  
d.*

*Non nobis so-  
nati su-  
m. Plat. in  
dift. ad Ar-  
ist. Tar. Cic.  
p. l. de Offic.*

*et Regulis,  
leni, Co-  
m. Tellus,  
Jus's Son,  
tius, &c.*

Peace, unless we lov'd it at the same time? And can we be said to love that, when our Actions run counter to that noblest Quality? That City or Kingdom must needs run to ruin where the Publick Counsels are not actuated by a Publick Spirit; and will we offer to bring in *any thing of our selves*, when the Preservation of the Publick is under Debate? Let such consider, that he who made them Members of Society, fix'd this Principle in their Breasts, To prefer the Publick Good before their own; that he, who fix'd this Principle in their Breasts, will severely call them to an account for it one day; That to Sacrifice the Publick to their own Interest, is to pull down the Curses of the whole Community on their Heads: Curses that must haunt them here, and will sink them hereafter. Let such seriously consider these things; and then

2. In the next place, they will lay aside likewise their particular Humours when the Publick calls on them for their Service.

'Tis very unaccountable that Men, who are incorporated into a Community, who by the Benefit of their Freedom have heaped up Riches for themselves and Families; who besides are of deep Reasoning, vast Judgment, and a surprising Conduct; of an exemplary Piety, and an Integrity unexceptionable, shall yet after all sink away, when they are



are call'd on to bear the Burden of Publick Duty, and choose rather to

\* This preach'd whilst so many of the Citizens were Fined for Sheriffs.

suffer any \* Pecuniary Muilt than engage with it. " There

" are others in abundance

" fitter for the Employ, and

" therefore they desire to be excused: The

" Business of Religion runs Counter to their

" Sentiments, and they will not meddle: A

" peculiar sort of People carry all before

" them, and therefore adieu to Publick Busi-

" ness. But are these Suggestions sufficient to

satisfie their Consciences, and give them a

Discharge from the Obligation they owe to

their Country? What wou'd have become

of the *Roman* Commonwealth, when it was

in its Infancy, had *Horatius Cocles* strain'd

such a Complement, and not

oppos'd his Body singly to

the Enemy †? What wou'd

have become of the *Jewish* Na-

tion, had the || *Maccabees*

been thus principled? What

wou'd have become of the very

Christian Religion \*, had *A-*

*thanasius* been of this temper,

had not he been against the

World, as the World was a-

gainst him? And what wou'd have become

of this very Place and Nati-

on, had the † Father of

our Country stood careless

and tamely by, and not step'd in to our De-

liverance?

† *Ni unus vir. fuisset, Horatius Cocles: (id. monumentum illo die fortuna urbis Romae habuit.)* — Liv. lib. 2.

|| 1 Maccab, cap. 2.

\* For so I call the Orthodox Faith, that which maintains the Belief of the Eternal and Undivided Trinity; in Defence whereof St. *Athanasius* appear'd against the World.

† *Pater Patria* more truly due to King *William* than to *Augustus Caesar*.



liverance? Others there may be found perhaps worthier than thee to discharge the Office; what then? Divine Providence has call'd thee to it, and thou art not to dispute thy own Worth, but maintain thy Post as worthily as thou canst. The Publick Worship of God is in danger; here God himself requires thy Assistance; 'tis for his Honour and Glory thou appear'st in Publick; and who wou'd not stand up singly in such a Defence? Suppose the Leading Party of Men were of a different Complexion; this shou'd prove rather a Spur than a Discouragement, and make thee therefore appear on the Publick Stage, that thou might'st be a Balance to them, that thy Zeal for God, and Love to thy Country, might if they shou'd take wrong Measures, shame them into the like Zeal and like Love. We shall be of different Judgments to the end of the Chapter, but that must be no Ground at all for our private Piques, much less for the mixing those Private Piques with the Publick Counsels: In such a Case, if nothing more can be done, we shou'd rather imitate that Heroick Wisdom of two Generals we read of\*, who agreed to deposit their former private Discords, when they first entred on their joynt Command, though

\* Them  
facles &c  
Aristides.

Ἰππὸς ὁ μὲν  
δὲ τῶν πρῶτον

ῥέοντων χειρῶν, λήψιν κειμένων ποιούμενοι, τῷ Θεμιστοκλεῖ ἔλεγε Ἀεγεΐδης πρὸς αὐτὸν, Ἡμῶς σασιάζον Χρῆσιν ἔστιν ἐν τῷ ἄλλῳ καρπῷ, καὶ δὴ καὶ ἐν τῷδε πλεονέκτητον ἡμῶν πλεονάζει τῇ παλαιᾷ ἐργασίᾳ. Herodot. lib. 8. cap. 75.

were conditionally, to take them up again when the Publick Service was over. Were our Country invaded, and we in danger of losing all, we shou'd not then demur about our own Insufficiency, nor the Company we are engaged with, for the Common Defence; there wou'd be no room for such inferiour Considerations: Our Country is in danger, and we our selves by consequence; let us therefore manfully oppose the Invader with an Unanimity and Concord that becomes the Lovers of their Country. This wou'd be the Conclusion in such a Case; and why shou'd not we draw the same Inference in that Case as in this? Thou art a Member of Society, and thy particular Interest is wrapt up in the Publick, thou art therefore to do thy best Indeavours to serve the Publick. Providence has inabled thee with Wealth and Wisdom to do it Service, and the Blessing was vouchsaf'd on this Condition, whenever thou art commanded, to employ both in the Publick Service.

'Tis to be hoped now, whatever Sentiments Men have hitherto had about Publick Duty, they will at length breathe a freer Air, and instead of a narrow and confined Spirit, put on a Publick One; lay aside their particular Humours, and Devote themselves and their All to the Service of the Publick.

'Tis

'Tis their Honour and their Duty both, and they who are animated with such a Soul, do shew indeed their Love to *Jerusalem*, and they are the fittest Persons to pray for the Peace of it. They endeavour its Prosperity to the utmost; and who so fit to pray unto God, as they that stick not upon a just occasion to lay down their Lives in the Cause of God and their Country? Men of this Bravery are above all Men to stand in the Gap of the Nations Ruin, and implore Heaven for the Publick Safety. They know that God superintends and disposes of Cities and Kingdoms\*, that he rewards Societies in this Life only, that whatever is done in a City, he doth it himself†; that *the Watchman waketh but in vain, except the Lord keepeth the City*||. And therefore they make the Publick Welfare part of their Devotions, both in Publick and Private. Neither Morning nor Evening will they fail to beg the Blessing of God on themselves, their Families, and the Publick: And they will promote all they can the Publick Worship of the Almighty, that God may also hear them from his Holy Place.

\* Dan. 2. 21.

† Amos 3. 6.

|| Psal. 127. 2.

But why all this Praying, Men of loose Principles will object, when things are as they were, whether we pray or not? To which I must crave leave to answer, That things would not be even as they are, were it not for the Supplications of some devout Souls amongst

us. There's indeed but little of Religion, and less of the Life of it in Prayer and Practice; but somewhat there is, or else this Royal City had not stood till this Day.

This Reason assures us: For wherefore does God dispense his National Blessings, but for the sake of the whole who serve him, or some part of the whole, who sincerely beg them of him?

This Scripture imports also: For the Hands of Moses, lift up in the posture of Prayer, were alone able, under God, to overthrow *Awarlek* and preserve *Israel* †.

Exod. 17.

8. 12.

And this, in fine, Experience demonstrates: For *Nineveh*, tho' an Heathen City, by their Prayers and Tears, had the Power with God to Reverse the Sentence of their Ruin \*. And *Jerusalem* in the Text is now no more, for want of that Piety and Devotion, that flourish'd more or less, till the Inhabitants had fill'd up the Measure of their Iniquities; but when they came to transcribe *Sodom* and *Gomorrha* in their Practice, the very City was destroy'd, never to be built as before. Tho' *Julian* himself attempts it, in despite of Omnipotence, Fire-balls from Heaven shall destroy the Workmen, and overthrow that by Night which they built by Day ||. An Instru-

Jon. 3. 10.

Gen. 13. 20.

1. 142. Amm.

Mar. lib. 23. in

lib. Naz. Orat. 4. P. 111. St. Chryss. Orat. 3. Advers. Jud. Tom. 1. P. 434. &c.

stive as well as terrible Example to all other Cities; especially to this great Metropolis, that may well pass for another *Jerusalem*, both for Grandeur and for Wickedness too.

What Divine Oratory must this inspire into the Hearts of God's Ministers, and what Resolutions to become burning and shining Lamps in the midst of such a crooked and perverse Generation? What Zeal for God's Worship must this beget in the Publick Magistrate, and engage him also to employ his Authority and Example in the Suppressing of Vice and Encouragement of Religion? And how must the People be affected when they consider that their Prophaneness and Immorality may involve both City and Country in one Universal Ruin, and that it may be prevented by so easie a Remedy as their Devotion and their Piety?

This will make us all consider what we are a doing *before our Peace be bid from our Eyes*. This must drive us to *the House of Prayer*, and make us petition Heaven with Sincere and United Hearts. This will make us live as we pray, and so turn the Bias of our Affections towards the Publick Welfare, as to prefer that before our own Private Interest, and Postpone all our little Humours to the Publick Advantage. We are Members of a Christian Community, under the Engagements of Honour, and Conscience, and Interest too, to promote



## *A Sermon preach'd before the, &c.*

promote its Felicity and Grandeur; therefore do we pray for the Peace of Jerusalem, and live as we pray, and love its Prosperity as we do our own. Therefore do we sing, with the Royal Psalmist, Peace be within thy Walls, and Plenteousness within thy Palaces, for my Brethren and Companions sake, I will now say, Peace be within thee. Because of the House of the Lord our God, I will seek to do thee Good.

And may this be the Song, this the Endeavour of you all, and then our Jerusalem shall flourish, and ye will be happy.

**THE END.**



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